

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JUNE 15, 1899.

NEW SERIES, VOL. 1, No. 30

## College Tidings.

"Up to the chin" in commencement, and still the tide flows in! Much to write but no time to write. Several contributions that have not been reported. Expect them all next week, when "school is out." Many thanks to the givers. We have had a fine session, considering the drawbacks. Every friend of the college ought to be encouraged. We had two fine sermons yesterday by Rev. W. A. McComb, of Crystal Springs. More next week. God bless our friends.

W. T. LOWREY.

## BLUE MOUNTAIN.

In company with our brilliant young Professor of History and Economics, Dr. Charles Hillman Brough, I reached that delightful school village on Wednesday morning, June 7, where I spent thirty hours most delightfully, and then hastened back to prepare for our closing exercises at Clinton. Wednesday morning and night we attended recitals given by the elocution class and various branches of the music department. Thursday the graduating exercises were preceded by another enjoyable recital. Nine of Mississippi's noblest young daughters received diplomas—no; one was from Tennessee. Here is the class: Misses Pearl Bradford, Coahoma, Miss.; Annie Edenton, Macon, Tenn.; Anabel Hall, Charleston, Miss.; Lucy Hutchins, Blue Mountain; Mamie Jeffreis, Batesville; Lilla Nelson, Carrollton; Anabel Rowan, Wesson; Ella Sumrall, Blue Mountail; Cora West, Durant.

A lady friend of mine was commenting on the great number of fine girls that were being educated, and was wondering where young men could be found that were worthy of them. I invited her to visit Mississippi College! It is true that the women are lovely, God bless them; but it is not true that there are no men worthy of them. My mother was one of earth's noblest women, but my father was worthy of such a woman. Mrs. Washington was doubtless a lovely woman, but George Washington was worthy of her. Mrs. Spurgeon, Mrs. Talmage, Mrs. Longfellow, Mrs. Robert E.

Lee were all noble and cultured, but who will say that their husbands were not worthy of them? Let our noble young women and our noble young men walk side by side, for they are mutually worthy of each other; and let no one get uneasy for fear our girls will be unable to find husbands. Trust the girls, they'll find them; or rather the husbands will find the girls.

The annual address was given by Dr. Brough, on "Woman in History." It was fine. Several intelligent people pronounced it the finest commencement address they had ever heard. I was forced to hurry back, so I departed for home Thursday afternoon, leaving my brilliant young professor "up to his neck in clever!" He reached Clinton Friday night. If he left his heart he certainly did not leave his head, for he gave his history classes such an examination Saturday as made them think he had been studying all the week!

But back to Blue Mountain! This has been their finest session. They have enrolled 248 pupils, 191 of them being boarders. The praises of the new president were in everybody's mouth and the prospects of the school seem brighter than at any previous point in its history. The president is off now on a tour to the Rocky Mountains, accompanied by a number of his pupils and friends. It is a permanent feature of the school to take a sight-seeing tour at the close of each session.

Why should girls leave such schools as Blue Mountain and Hillman Colleges and go off to other States for their college course? They make a mistake when they do it.

W. T. LOWREY.

Dear BAPTIST:

As I sit in my study this breezy, balmy June morning, I see passing along the street a young man in gray uniform. This reminds me that at this very moment, Mississippi and Hillman Colleges are closing the work of 1898-99. And that only last week Blue Mountain Female College sent through our State and into other States several car-loads of bright, warm-hearted, beautiful girls. And not only these, our own schools, but the Univer-

sity at Oxford, A. & M. College at Starkville, and many others in other States will send home to us during this month hundreds of young men and women who have spent the past eight months studying in these institutions. I can see at almost every railroad station in Mississippi, fathers anxiously waiting for the train that is over due (in their minds at least) which is to bring back the dear son or daughter. Sad sweet time! Then yonder in many homes in the city, town and country, I see gray haired mothers with tearful eyes, tears of joy and thankfulness, waiting with open arms and loving hearts to receive the son or daughter. Proud mothers! Happy mothers! And I see too the boys and girls as they come in sight of the old home once more. They become silent. They cannot talk, the time is too sacred, their hearts are too full. Ah, the home coming, how happy, how hallowed.

Now my young friends, since you have reached home, you are to decide what disposition you are to make of your vacation. Or it may be you have finished your college work and are at a loss as how to best spend your time. Some, of course, have engaged to teach, preach or sell books or something else. And there are others with nothing definite before them. Let me indicate a thing or two which I hope will be of service to you at this time, whether you are simply to spend a vacation teaching, preaching, etc., or in the event you are ready to enter upon your life's work. You know you have been to college learning how to do things (for an education that does not qualify for service is a failure). In the first place something will be expected of you. Your parents, friends, pastors will expect to find you more willing and efficient than when you left home. They have a right to expect this. It so happens that a great majority of our young people who attend college are either Christians when they leave home or are converted and join the churches while at school. I suppose I would not overstate the truth should I say something like one thousand

professed Christians, will return to our homes and churches during the next ten days. What an army of strength and activity! Now all these should find a place in our church life and work. Many of these young people have studied music, taught in the Sunday Schools, led young peoples' meetings, etc., and could be of untold help to our churches during these summer months when it seems hardest to keep our church work on the up grade. I have known repeatedly young men and women who were regular attendants of the Sunday-School and church while at College, even members of choirs and glee clubs, who when they went home rarely ever attended the church of their parents, and would not sing a note if that one note would save the world. I am glad this is the exception, and I am praying daily that the tribe of the above mentioned class may become smaller all the time.

I was once pastor of a church where two young ladies, both members of the church, were graduates of one of the leading Colleges in the South. One had even made music a specialty in an eastern conservatory, and yet, when the organist happened to be absent, I was forced to lead the music, while these musical celebrities sat in the congregation as dumb as an oyster. They were afraid of becoming too common!

Now, my young brother, sister, if you can do anything, anywhere, do for the sake of yourselves and those who love and need you, be willing to help at your home, in the church and community where you are best known.

If there is anything in you, your home people will appreciate you. The pastors and churches greatly need your head and heart culture, and you should be willing as a matter of gratitude to God for the opportunities you have enjoyed, to lay your young, warm heart and life upon God's altar, even at home. God bless you, college boys and girls, and may your home coming, and your home staying, be happy and sweet. Truly,

W. J. DUNNION,  
Canton, June 18th.

## Our Pulpit.

Kindness for the Sake of Another.

BY J. M. HENDLETON, D. D.

"And David said, Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?"—<sup>2</sup> Sam. ix.

We are all familiar with the circumstances that led to the appointment of Saul to be King of Israel. The people became wickedly dissatisfied with their form of government, though God himself was their Ruler. Saul did well for a time, but afterward showed a spirit of disobedience and self-will. God then chose David as King, and Jonathan, one of Saul's sons, was so well satisfied with the arrangement that he cheerfully acquiesced in it, and bespoke David's kindness to him and his house. Years passed away, the house of David becoming stronger and the house of Saul weaker. Finally the throne of David was fully established, and though not very prompt in the matter, he inquired, in the words of the text, "Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?" The topic to which I call attention is this...

KINDNESS FOR THE SAKE OF ANOTHER.

This is a very important principle, and it will be my present business to show its illustration for the sake of Jonathan, and for the sake of a greater than Jonathan.

I. FOR THE SAKE OF JONATHAN. You will observe that David did not propose to show kindness for Saul's sake. I suppose he felt that whatever may have been his obligations to Saul at one time, they had been canceled by Saul's attempt to kill him. Toward Jonathan he felt very differently. He sincerely loved him and the love was warmly reciprocated. This we see in David's lamentation over Jonathan's death: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman." (2 Sam. 1:26.) These words of grief are specially pathetic. They fully recognize the strength of course means on Christ's account. There must then be something in Christ, in his person and work, for the sake of which kindness can be shown to men. Here we must avoid the error of supposing that the death of Christ for sinners caused God to love them. In other words, we must not put the effect for the cause. But while the love of God prompted the death of

father's death came to the nurse of the boy, she "took him up and fled." In her agitation she failed to hold him fast. He fell and became lame in both feet. Sad thought: The lameness of the son a life-long memento of the father's death?

David sent for Mephibosheth, who seems to have feared that evil was coming on him, but David said "Fear not; for I will surely show thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." The kindness was shown not for the sake of Saul the grandfather, but for the sake of Jonathan the father. The devoted friendship and love of Jonathan were the consideration that operated on the mind of David. He did not show kindness for the sake of Mephibosheth himself; for then he might with the same propriety have shown kindness to all lame persons. No, the kindness was shown for Jonathan's sake. There was something in Jonathan's love that determined the matter. David's feeling was, "My regard for the father prompts me to show kindness to the son." Thus the son received favors for the father's sake, and the principle, kindness for the sake of another, is illustrated.

2. FOR CHRIST'S SAKE. A greater than Jonathan is here. "There is one Mediator between God and men, the man Christ Jesus." When kindness is shown for the sake of another the doctrine of substitution is involved, and this is a most important doctrine. There was typical substitution, when, under the law, an animal was sacrificed to expiate the guilt of a man. The consequence of the guilt was arrested, for the guilt itself was typically transferred from the man to the animal. The sacrifices of the Mosaic economy typified the great sacrifice of Christ, and is filling heaven with the saved—saved only because the divine government recognizes the principle. Truly "God is in Christ reconciling the world to himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." (2 Cor. v. 19.)

REMARKS.

1. This subject should deeply humble us. When David gave Mephibosheth assurance of his favor, the latter said, "What is thy servant, that thou should look upon such a dead dog as I am?" The dog was a symbol of worthlessness, and a dead dog was emphatically so. Mephibosheth was humbled in view of David's kindness for Jonathan's sake; but how much

Christ, it is manifest that the love in its saving influences, reaches sinners through what Christ has done and suffered. His death implies this: Who can suppose that stupendous occurrence would have taken place if salvation had been possible without it? The fact of his death has a solemn and far-reaching significance. The positive teachings of Scripture may be referred to: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "For other foundation can no man lay than that is laid, which is Christ Jesus." "And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you." "I write unto you, little children, because your sins are forgiven you for his name's sake." (Acts iv. 12; x. 43; 1. Cor. iii. 11; Eph. iv. 32; 1 John ii. 12.)

These passages are conclusive. They teach that there is salvation in Christ alone, and that sins are forgiven for his sake. If God, as we are told, forgave the Ephesians for Christ's sake, he forgives others for his sake. There is a sublime sameness in his manner of forgiving in all generations, which will continue till the last act of pardon takes place. No name but that of Christ will ever be regarded as containing a valid plea for pardon. This name, "above every name," is all-sufficient. Connected with it are considerations which justify the exercise of saving mercy, and teach that the kindness of God can be shown to sinners, not for their sake, but for the sake of another even Christ the Lord. The principle, kindness for the sake of another, receives its highest illustration in Christ, and is filling heaven with the saved—saved only because the divine government recognizes the principle.

The church has a membership of over 400, and with their former commodious house enlarged, can now seat perhaps 800. It is often taxed to its utmost capacity to accommodate the congregations.

They have a nice, almost new, pastor's home. Their call was so hearty that it seemed to me to be the voice of God.

I resigned here last night to accept, but the church postponed action upon the resignation till next Sunday.

What a noble church this is! They have been to me and mine brethren and sisters indeed. I never expect a church to do nobler

deeper should be our humiliation in view of God's kindness for Christ's sake!

2. For the subject shows that we do not deserve salvation. We are utterly unworthy of it. There are no considerations personal to us on account of which we can be saved. God sees in us no reasons why we should be saved, but he sees in Christ reasons for saving us, and is pleased to show us kindness for Christ's sake.

3. How thankful we should be for this way of salvation! It presents the only hope to lost sinners. It dispenses darkness that could not otherwise be dispelled. It renders the salvation of men compatible with the glory of God. Such a method of salvation makes a powerful appeal to our gratitude.

4. God in the gospel is virtually asking, "Is there any sinner who is willing that I shall show him kindness for the sake of my once crucified, but now glorified, Son? He who answers the question affirmatively is "wise unto salvation," and will "inherit eternal life."

Dr. Pace Goes To Arkansas

Hazlehurst, Miss., June 5, '99.

My Dear Brother:

You doubtless saw in *Baptist and Reflector* that I had been called to the pastorate of the Arkadelphia First church. After they called me I thought I would better go over and see them. This is the third time the church has extended me a call.

The town has had wonderful growth since I was there eight years and more ago. They claim 4000 now, have water works and electric lights. The town seemed to be full. New residences are seen on every hand. The College has three handsome buildings occupied, and another, the President's home, nearly finished. All these are modern in style, and built of brick. The Campus is beautiful.

The church has a membership of over 400, and with their former commodious house enlarged, can now seat perhaps 800. It is often taxed to its utmost capacity to accommodate the congregations.

We can ill afford to give up a man like Brother Pace from our State. He is in every good work among us. If he were going among strangers, we would tell our Arkansas brethren about him, but they know him, and love him, as we do. Arkadelphia is to be highly congratulated.—[Editor.]

work in the same length of time, and with the same facilities.

You will pray for me when I am there with the Arkadelphians. Much that is there is due to your work for the Master.

I have written you because of your connection with the efforts for the advancement of the Lord's work in Arkansas.

I am sad at the prospect of leaving these noble people. I shall miss the brethren who labored with me in this great State. How they have strengthened my heart and hands for Foreign Missions. I tenderly love them all.

God has laid upon you, my brother, a great responsibility, and I wanted to help you discharge your duty. I believe in the sincerity of the noble purpose of yourself and Brother Bailey, and shall pray that you may always have the consciousness of the presence and approval of the Captain of our salvation. Don't forget to press Foreign Missions.

Come over and see us when on the other side of the great River. Come before we go.

Write to C. A. Benscoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tennessee, for a copy of this folder. till sept 15

Sunday School Missionary.

As ordered by the Executive Board of the Yazoo Association, the Secretary has been busy in the matter of procuring a suitable man for Sunday-School Missionary and Colporter.

The man adapted to the work has been found, and will be in the field when these lines are read. Brother L. F. Gregory has agreed to give his whole time to the work. He is well educated, consecrated, and full of energy, and by the help of the brethren and the Lord, he will make the work mean something. His duty as outlined by the Board is as follows:

1. To organize Sunday-Schools in churches in the Association, which have none, co-operating with the pastors in charge.

2. To assist the superintendents and teachers in the schools already established, in organizing and marshaling the forces for more thorough and systematic work.

3. To distribute literature, viz. Books, Bibles, Tracts, etc.

4. To urge the people to more efficient work in the Master's kingdom in their midst.

In the name of the Master, and in the name of this much needed

work, the Executive Board appeals to pastors, churches, and Sunday-Schools, to give this work your hearty approval and generous sup-

Summer Resorts.

The Board also requests that each Sunday School in the Association devote the fourth Sunday's collection in each month to this work.

Pickens and Lexington reported for the last fourth Sunday.

Yours in the work,

G. B. BUTLER,  
Sec. and Treas.  
Lexington, Miss.

Am I My Brother's Keeper.

This expresses the law of life of him whose selfishness dominates the entire realm of being. Such a character was Cain. In some way, despite home influences and example, he had developed into an animal sort of man who lived only to gratify base appetites and vain ambitions.

"Homes and Resorts," descriptive of nearly one thousand summer resorts, hotels and boarding houses, including information regarding rates for board at the different places and railroad rates to reach them.

Come over and see us when on the other side of the great River. Come before we go.

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## THE BAPTIST.

## SUNDAY SCHOOLS.

Lesson No. June 25, 1899.

Second Quarterly Review.

BY W. H. YARBOROUGH.

## Christ Manifesting His Glory.

1. Raising the Dead.
2. Defeating the Assailed.
3. Serving his Disciples.
4. Descending Heavenly Mansions.
5. Announcing the Comforter.
6. Illustrating Christian Fruitfulness.
7. Ending Betrayal and Arrest.
8. On Trial before his Own People.
9. On Trial before the Romans.
10. Dying on the Cross.
11. Rising from the Tomb.
12. Inspiring to Holy Living.

This manifestation of Christ's glory, as presented week by week in the lessons, was outlined thus:

Lesson 1.—At the burial-place of Lazarus Jesus appears "Raising the Dead." The lesson covers (1) The Initial Events, from the time when Mary met the Lord on his arrival, and (2) The Triumphal Act, whereof the dead man lived again.

Lesson 2.—At the supper in Bethany Jesus appears "Defending the Assailed." Mary, (1) by A Loving Act, in which she lavishly anoints the Lord, incurs the displeasure of Judas, and calls forth from him (2) A Captious Protest. This the Lord meets with (3) A Noble Defense, which leads to (4) A Varied Result, as its influence reached different parties.

Lesson 3.—On the last night of his earthly life, Jesus teaches humility by "Loving his Disciples." He does (1) The Lowly Service usually done by a bond-servant. He does it against (2) The Earnest Protest of Peter, and in a manner which subdues the objector; and then he presents (3) The Skillful Application of his example to the conduct of those about him.

Lesson 4.—Amid the deepening sorrows of that last night we find Jesus "Descending Heavenly Mansions." He presents (1) The Comforting Outlook upon the Mansions, his return, and the blessed reunion. He then dwells on (2) The Open Way, unknown to some, yet surely existing. (3.) The Revealed Father, and (4) The Blessed Believer, are then discussed in this choice selection.

Desired Excellencies which pertain thereto.

Lesson 5.—Still lingering in loving intercourse, we find Jesus "Announcing the Comforter." He describes the work of (1) The Comforting Spirit, and, as coexistent and cooperative with this, the work of (2) The Comforting Christ.

Lesson 6.—In the discourse upon the vine and the branches Jesus is "Illustrating Christian Fruitfulness." He touches (1) The Sources of Fruitfulness, and (2) The Value of Fruitfulness, these two points displaying fully how to honor God bless the world, and enjoy rich personal experience.

Lesson 7.—In the garden we see the Lord "Enduring Betrayal and Arrest." (1.) The Scene is portrayed as the two companies come together. (2.) The Interview is pictured as the Lord and his opponents speak with each other. Then (3) The Outcome is described, in which Peter's rashness, the Lord's gentleness, and the crowd's cruelty appear.

Lesson 8.—Here we see Jesus "On Trial before his Own People" (1.) Before Ordinary Men, who were assembled in the court of the high priest's house, and before whom Peter denied him. (2.) Before Prominent Officials, who unlawfully and unjustly arraigned him, his case already prejudged.

Lesson 9.—Here Jesus is "On Trial before the Romans." He is (1) Officially Arraigned before the Governor, Pilate, who weakly espouses his cause. He is (2) privately examined by Pilate, who finds no fault in him. Then comes (3) The Final Rejection, Barabbas being chosen for liberation, and Jesus being sent to the cross.

Lesson 10.—Christ's trial is over condemnation has been secured; now we behold him "Dying on the Cross." We see (1) The Crucifixion Accomplished. The Lord hangs upon the tree. Then follow (2) Scenes at the Cross, some cruel, some tender, and then (3) The Final Events,—thirst, outcry, death.

Lesson 11.—The Lord now has "Risen from the Tomb." The angel has descended, the stone has been rolled away, the guards have fled, the victory is gained. Three interviews are sketched; namely, that of (1) Mary and the Angels, that of (2) Mary and the Lord, and that of (3) Jesus and the Disciples. Each of these presents the resurrection in impressive light.

Lesson 12.—The climax of the Lord's work is reached here, where he is "Inspiring to Holy Living." The Apostle sets forth (1) The Ideal Life of those in Christ, with (2) The Rejected Ills and (3) The

read at the breakfast table the passages selected for each day of the week, or get the children to take time about with you in the reading, and then let "prayer and supplications with thanksgiving" come before eating.

Beloved brethren and sisters, "think on these things."

H. F. S.

## To Old Record Subscribers.

Dear Brethren:

We want a word more with you just now. Since we last spoke to you through THE BAPTIST we have been greatly encouraged and gratified, not so much by the cash we have received—which has not been entirely insignificant, but by the kind letters from the brethren, telling us of their trials and hard times, and kindly promising to settle up as soon as possible, and mostly by next fall.

Now we believe they mean what they say, and that others who have not written have had the same experiences and will do the same thing.

For all this we are duly grateful and are perfectly willing to wait, however much we may need the money now. Of course we would have all who can to pay up now, and hope they will be pleased and prompt to do so.

Brethren H. M. Long, J. J. W. Mathis, and A. C. Ball, are our accredited agents to settle and collect for us, and we hope all who can do so with any sort of convenience, where they go, will settle with them.

I learned that teachers and scholars, young men and maidens, boys and girls, had studied the lessons. I was surprised at the fulness and accuracy of their knowledge. I was impressed, too, that the teachers had not only prepared the lesson, but also had prepared themselves to teach it, to communicate it, to convey its spirit. This is the most important and the most difficult preparation. Teaching, preaching, is the communication of divine truth to men through men. The truth and spirit of a lesson seemed to have soaked entirely through them, and to run out as living water from them. I said, "This is teaching; I wish I could teach."

I resolved on two things: 1—To urge every one who could possibly do so to enter the Sunday school, study God's word and talk about Jesus with his brethren. I know that whoever does it will be a purer, more useful and a happier friend of Jesus. 2.—To urge those who cannot be in the Sunday school to get the literature of the school and study the lessons in the family,

meanwhile, brethren, go for THE BAPTIST, and make it fat with your encouragement and liberal support and one of the best family and religious newspapers in the land.

Your brother in the Beloved,  
J. A. HACKETT.

## Cafe Dining Car Service on Q. &amp; C. Route.

New Orleans and Northeastern Railroad Company, Alabama and Vicksburg Railroad Company, Vicksburg, Shreveport and Pacific Railroad Company.

PASSENGER DEPARTMENT.  
New Orleans, June 8, '99.

Commencing Sunday June 11th inst. the train leaving New Orleans via the Queen and Crescent Route at 7:30 P. M. daily for the summer resorts of Tennessee and Virginia, and for Washington, Baltimore, Philadelphia, and New York, will take on Cafe Dining Car at Attalla, Alabama, and carry it to Radford, Virginia, serving meals *A La Carte*.

This car returning will be attached at Radford and run to Attalla.

The hours are very favorable, and the service will be first class in every particular.

The route of the car via Chattanooga, and through the Cumberland and Blue Ridge Mountain region, enables the travellers to view some of the most beautiful scenery in the country while enjoying its meals.

The *A La Carte* plan of dining car enables the passenger to procure almost any sort of meal that suits his fancy, from a cup of coffee and a roll to an elaborate spread, paying only for what he orders.

This feature of the Queen and Crescent service will, no doubt, be fully appreciated by the travelling public, and that it will receive very liberal patronage cannot be doubted.

The through trains of the V. S. & P. and A. & V. R. R. from Shreveport, Monroe, Vicksburg, Jackson, etc., making connection at Meridian with the train carrying this Dining Car, and passengers from these places will be equally benefitted by this service.

Yours truly,  
Geo. H. SMITH, G. P. A.

## An Admiral at Sunday School.

Rear Admiral "Jack" Philip, the commander of the battleship "Texas," in the naval victory off Santiago, is beloved both in the navy and in "civil life." Recent

ly he addressed 1,200 boys and girls in the Sunday-school of the Nostrand Avenue Methodist Episcopal Church in Brooklyn. Among other things he said:

"I am no speaker, and I did not come here to even attempt to make a speech. You know we old sea dogs are not educated to talk. But now I am here I am going to give a bit of advice to you boys. You all know the ten commandments. Now, these commandments are what we navy men call orders, and I would like to call your particular attention to three of them. The first is, 'Take not the name of the Lord thy God in vain.' The second, 'Remember the Sabbath day to keep it holy.' The third, 'Honor thy father and thy mother.'

When we consider how we neglect their welfare by using them by fading daylight or insufficient artificial light, by forcing them to do work when they are weary, and by denying them the rest for which they long, we have cause to wonder not that they sometimes become mutinous and refuse to fulfil our demands, but that they are ever faithful in our service. They will, as a rule, be as good to us as we are to them.

The "Bread and Butter" Psalm.

A young woman was far from home in a strange city. She was poor in health, and compelled to call frequently upon a physician. This physician was a most devout Christian. Once she went to him and said:

"Doctor, do you ever have the blues? I am so lonesome, homesick, and discouraged, that I have a dreadful attack of them."

The doctor kindly replied, "I used to have them very frequently before I became a Christian, but now I am happy all day long."

"Well, doctor, can you prescribe a remedy for this very troublesome malady?"

"Yes," he answered; "take your Bible and go down to number-on—street, and there you will find a man who is very sick. Go in and read to him the one hundred and third Psalm, which I always call the 'bread and butter Psalm.' Then, before you leave, drop a quarter into his hand, for he is very poor."

The young woman, in utter amazement, said: "Why, the man would think I was very rude to come into his house and do such a thing as that. I really can't do it."

She left the office, leaving the impression that she would not go. But something led her on. By and by she found herself in a bare room, almost devoid of furniture, and utterly destitute of common comforts. On the bed lay an invalid, face and hands emaciated, but with a countenance as bright as the sun. He was resting in the love of God. She approached the bed and commenced to read the Psalm as directed. At first she read mechanically, but soon the truth and beauty of the Psalm burst upon her, and she read with her whole heart.

Unless one has unusually strong eyes, one must not read when one is extremely weary. Exhaustion and fatigue affect all the nerves of the body, and the optic nerve is so sensitive that it should receive particular consideration. Nor should one ever be guilty of the carelessness of reading or writing

recollections.

finished the woman was in tears. Then she told the visitor that she was a stranger in the city, a dressmaker by trade, and that she knew no one and could get no work; so the young woman handed her a dollar and gave another to the sick man. In a few days she returned with material for a dress, and recommended the dressmaker to friends. In two months' time the dressmaker had so much to do that she hired two assistants, and the sick man's wife had a position as housekeeper until his recovery.

And how about the blues? Does the young woman have them any more? No; for the love of God came into her heart while she was reading of it to others, the sick man's mind was relieved, and the poor woman on the point of despair was delivered out of all her troubles.—Lida M. Keck, in the Western Christian Advocate.

## Prayer.

In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. It has, and God has determined that it should have, a positive and appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has declared that it should be, a power in the universe, as distinct, as real, as natural, as uniform as the power of gravitation or of light or of electricity. A man may use it as trustingly and as soberly as he would use either of these. It is as truly the dictate of good sense that a man should expect to achieve something by praying as it is that he should expect to receive something by a telescope or the mariner's compass or the electric telegraph.—Austin Phelps.

Sister Martin leaves today for Texas, stopping off a few days in Natchez, thence to the mother's home in Texas. The two younger boys accompany their mother. Howard, the eldest, is at the home of his sister, Mrs. Lee, in Georgia.

We greatly regret Sister Martin's going away. May heaven's best blessings attend her and her dear boys.

Yours truly,  
I. H. ANDING.

There have been 5,000 conversions in one province in China where four years ago there was a massacre of Christians.

The hot weather in cities of the North is

## Baptist Directory.

## Thirteen Years Ago.

STATE CONVENTION.  
Rev. A. A. Longino, D. D., President, Batesville.

Al. H. Longino, Vice-President, Greenville.

L. F. Rainwater, Vice-President, Sardis.

Rev. T. J. Bailey, Recording Secretary, Jackson.

Rev. L. S. Foster, Corresponding Secretary, Jackson.

Rev. A. J. Miller, Statistical Secretary, Yazoo City.

W. T. Ratliff, Treasurer, Raymond.

## CONVENTION BOARD.

Rev. H. F. Sprague, D. D., President, Vicksburg.

Rev. T. J. Bailey, Recording Secretary and Treasurer, Jackson.

Rev. A. V. Row, D. D., Corresponding Secretary, Winona.

Rev. J. K. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.

Rev. H. F. Sprague, D. D., Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

Capt. J. T. Buck, Vice-President of the Sunday-School Board for Mississippi, Jackson, Mississippi.

## TRUSTEES OF MISSISSIPPI COLLEGE.

W. T. Ratliff, Raymond, Pres't.

Rev. J. L. Peterman, Clinton, Secretary.

Rev. J. H. Whigfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

## CENTRAL COMMITTEE.

Mrs. J. W. Bozeman, President, Meridian.

Mrs. W. R. Woods, Secretary, Meridian.

MISSISSIPPI BAPTIST PUBLISHING CO. — BOARD OF DIRECTORS.

Thomas McClelland, President, Jackson.

J. T. Buck, Secretary and Treasurer, Jackson.

## PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and did so for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

## T. J. BAILEY, Bus. Man.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons Liver Medicine.

## Thirteen Years Ago.

In nearly all of our colleges, commencement exercises are either now in session or they are near at hand.

And how many happy hearts there are. Happy over the thought that soon their school days will be over.

To them, all life across the line seems a cloudless one. My thoughts today dwell lovingly and tenderly upon a Commencement day at Hillman College thirteen years ago.

How plainly it all comes before me. It almost seems that we are

on the stage now. Dr. Hillman and Prof. Menger were there. And

there were eleven of "us girls" to whom that day, June 6th, 1886,

was the day of days, because it was our graduating day.

Four of the thirteen who were on the stage that day have gone from this life. Dr. Hillman and Prof. Menger are gone, also two of the girls, two of the brightest and best. In my imagination, I see, after the lapse of thirteen years, each dear face in that group of classmates. I can remember the dresses they wore, the subjects of their essays and the tone of each dear voice.

Among the many other things that I remember, which are connected with that day, there come to me some words which were spoken to us by our dear old President, as he addressed us for the last time as his pupils, his children. He talked to us a good while, but these are the words I remember.

In his eloquent, earnest voice he said: "Do not place too much confidence in the world for it will deceive you, but let your lives be guided by that light that leads at last to green and pleasant meadows, where faith is changed to sight." Ah! Dr. Hillman, how fraught with truth are those words.

I realized it, not that gladsome day upon which they were spoken, but many times since then have they echoed sweetly down life's dusty road, which I have traveled and comforted my weary soul. They have come to me when I have been deceived in any way; they have come to me when I have reached forth gladly to grasp the flowery hand of friendship, only to feel the piercing thorn. And they have come to me when I have ever been prone to let any other light but "that Light" guide my life. Noble old man, you are gone, your body lies mouldering in the grave. "But your words, your deeds, still live." Yes, in hundreds of hearts they live.

There have been built up eight churches at Mission points that have become self-sustaining, and have every Sunday preaching. Four of these give each an average of three hundred dollars to Missions. The other four give each an average of one hundred dollars to Missions.

There have been built up twelve churches at Mission points, that

maintain now one half-time preaching. Four of these give to Missions an average of \$100 each, five of them give an average of \$75 each, and three of them give an average of \$50 each to the same great cause. A large number of churches in town and country, destitute but for the help of State Missions, are able to maintain now one fourth time service, and these churches are liberal helpers of Missions, some of them giving as much as \$50.

The work of State Missions is thus fundamental. It is the basal work on which rests the future welfare of all missionary operations. To support this cause, is to support Home Missions and Foreign Missions. It receives gifts quickly to pass larger help to the world's evangelization.

An investment in Foreign Missions looks far away into the future, to the saving of souls, and to the glory of God among a strange people. The investment ought to be made, if we propose to honor our Lord by obedience to his commands.

An investment in State Missions looks not upon so broad a field, nor so far away in its immediate results. It seeks first to save our own people, to build up godly communities in our own State, thus to contribute to good government, and the well-being of the people at home, with the Master's great thought always ascendant—"The field is the world."

Paul said, "I am debtor both to Greek and Barbarian," contemplating the foreign field; but of his own people he said, "I could wish myself accursed from Christ for my brethren and kinsmen, according to the flesh." "My heart's desire and prayer to God for Israel is that they might be saved."

Brother pastor tell your people about our work, brother superintendent tell your Sunday-School about it, brother, sister, take it into your heart, and let there be a mighty effort in Christ's name to help State Missions before our Convention in July.

A. V. ROW.

## Railroad Rates to the State Convention.

I have heard from all the lines over which delegates and visitors will travel in attending the State Convention at Aberdeen, July 6th to 10th, except the L. & N.

All the lines authorize a rate of one and one-third fare on the certificate plan; or the payment of full fare to Convention and a return for one-third fare to place of starting. Each person must purchase

a first-class ticket to Aberdeen, for which the regular fare must be paid, and upon request the ticket agent will issue a certificate of such purchase. Tickets for the return journey will be sold by the ticket agent at Aberdeen at one-third fare only, to those holding certificates signed by the ticket agent at the point where the ticket to Aberdeen was purchased, and certified to by the undersigned. It is very important that certificates be procured, as it will indicate that full fare has been paid for the going journey, and that the holder is entitled to the special fare returning. Tickets for return journey will be furnished only on certificates procured not more than three days before the opening date of the meeting, and will be available for continuous trip tickets only. As per instructions on the certificates they will not be honored unless presented within three days after the meeting adjourns.

The poor old man said that he believed these words of truth, and believed in Christ as his Saviour, etc., but, said he, "My burden of sin, oh my burden of sin, how it weighs upon my heart."

I thought I understood the situation, and will note at this point that this belief of his as expressed, was an intellectual apprehension, the grasp of mental perception, which did not of itself reveal Christ to his heart, the seat of his affections which revelation removes the burden of sin and gives peace. We kneeled down together, and prayer was offered to God that the Lord Jesus might be revealed to his penitent soul. After prayer a hymn was sung in line with what had gone before.

"O love surpassing knowledge,  
O grace so full and free,  
I know that Jesus loves me,  
And that's enough for me.

O blood of Christ so precious  
Poured out on Calvary,  
I feel its cleansing power,  
And that's enough for me, etc."

The burden of sin rolled away, and throwing his arms around me, he shouted for joy. "Oh," said he "I love Jesus, I love everybody. It appears to me that everything has changed. Oh, if I had seen Jesus, my Saviour, as I see him now, suffering and dying for my sins, I never would have lived the life I have lived. I never would have sinned against God as I have done."

I bade goodbye to this peaceful soul and returned to my home. Returning to Sandersville last Saturday, and after preaching on Sunday, an opportunity was extended to any who desired to unite with the church of God by a profession of faith, when this dear old man presented himself, related his experience, and was received for baptism.

This statement was made with sobs and groans and strong crying. I asked the dear old man to compose himself and listen to me. He did so while I told him "the story of the cross," of God's wondrous

love for him as shown in providing a Saviour for him in the person of His own Son. I succeeded in riveting his thought upon Christ, his substitute, who because of his great love for him had borne his sins in his own body on the cross, and had gently led into the water by the writer, and "buried with Christ in baptism," and as he arose from his baptismal grave, he shouted the praises of God. The people looked on the awe-inspiring scene, while peace reigned supreme.

Tears of joy rolled down the cheeks of some, while others, no doubt, felt as they had never felt before.

Having been left to my own meditations, I thought I heard a sweet whisper, as it came forth from the unfathomable depths of his love and mercy. "Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool."

O. D. BOWEN.  
Ellisville, Miss., June 7, 1899.

of this aged father, now bearing the infirmities of eighty-six years, with silver locks adorning his now consecrated brow. After services appropriate to the occasion, he was gently led into the water by the writer, and "buried with Christ in baptism," and as he arose from his baptismal grave, he shouted the praises of God. The people looked on the awe-inspiring scene, while peace reigned supreme.

Tears of joy rolled down the cheeks of some, while others, no doubt, felt as they had never felt before.

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O. D. BOWEN.  
Ellisville, Miss., June 7, 1899.

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL,  
Sole Manufacturer, P. O. Box #18, Waco,  
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For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,  
Ass't Chief Police.  
Feb. 25-26.

## Church Roll and Record

A Minute Book with Indexed Roll pages, Articles of Faith, and Rules of Decorum as held by Baptists. \$2.25.

A Choice Collection of Old and New Hymns for Prayer Meetings, Sunday Schools, etc.

## Evergreen HYMNS

15 cents each.

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## HALF RATES.

THE ILLINOIS CENTRAL RAILROAD will sell round-trip tickets for the meetings named below at ONE FARE on dates named. If you contemplate a trip to either point, write for particulars.

GRAND LODGE ELKS.  
ST. LOUIS, Mo., June 18, 19 and 20. Good for return by June 29, 1899.

CHRISTIAN ENDEAVOR.  
DETROIT, Mich., July 3, 4 and 5. Good for return by July 20, with an extension to August 15, 1899.

EPWORTH LEAGUE.  
INDIANAPOLIS, Ind., July 18 and 19. Good for return by July 26, with extension to August 20, 1899.

GERMAN BAPTIST BRETHREN.  
ROANOKE, VA., May 17-22. Good for return by May 26, 1899.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH.  
RICHMOND, VA., May 16-17. Good for return by June 3, 1899.

INTERNATIONAL CONVENTION.  
Y. M. C. A.

GRAND RAPIDS, MICH., May 22, 23, 24. Good for return until May 31, 1899.

Y. W. C. A.  
ASHEVILLE, N. C., June 13-16. Good for return until June 30, 1899.

CUMBERLAND PRESBYTERIAN GENERAL ASSEMBLY.

DENVER, COLO., May 14, 15, 16. Good for return by June 15, at one fare plus \$2.

NATIONAL EDUCATIONAL ASSOCIATION.

LOS ANGELES, CAL., June 25 to July 8, inclusive. One fare plus \$2 by direct routes; by additional fee can go one route, returning another.

A special party for most of these meetings is being organized, and will be personally conducted.

Summer excursion tickets will be sold from June 1 to September 30, good to return until October 31, at special rates.

L. F. MONTGOMERY, T. P. A.,  
Jackson, Miss.

L. B. RODGERS, Agent,  
Jackson, Miss.

till July 20

## WHEN TRAVELING MAKE NO MISTAKE

BUT SEE THAT YOUR TICKET READS VIA

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New Orleans, La.  
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Feb. 18.

## THE BAPTIST.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications of business, and remittances, should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name date from which and to which the change is to be made.

## NOTICE

Please read the above rules carefully, and conform to them. Remember to send the cash with each obituary or marriage notice, if it contains an excess of words.

## Two Propositions.

1. Any one new subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received January 1, 1900.

2. If any one indebted to us, will count four cents per week, from the figures on the margin of his paper, till the time he sends us the mosey, and to this amount add one dollar, we will credit him till January 1, 1900.

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DON'T TRUST YOUR PHOTOS TO AGENTS.

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JU. 1-1

## EDITORIAL.

## Religious Liberty.

During the last century rapid progress has been made in the direction of religious liberty. Only a few centuries ago, under the sunlight of the Reformation, Mosheim, the great historian, says of the Anabaptists: "In almost all the countries of Europe an unspeakable number of those unhappy wretches preferred death in its worst forms to a retraction of their views." \* \* \* In this century (16th) the error of limiting the administration of baptism to adult persons only, and the practice of rebaptising such as had received that sacrament in infancy, were looked upon as most flagitious and intolerable heresies." Mosheim says of these Baptists that they were "free from any other reproach than the errors they maintained, and their too ardent desire to spread them among the multitude." In Germany Baptists were plundered, thrust into dungeons, banished, numbers of them beheaded or burnt alive. By the Diet of Spires it was "Ordained, that every Baptist or re-baptised person, male or female, being of ripe years and understanding, shall be deprived of life."

This is the true idea of religious liberty, and anything short of it amounts to mere toleration. When this goal is reached, men will be required to prove all things: but truth has nothing to fear from an open contest with error. We want no false fulcrum upon which to rest the lever of truth, that we may overturn falsehood; better let the ark of God fall to the ground than uphold it by a human hand, contrary to God's command.

Let us have religious liberty in the broadest sense of that term; then will "truth long crushed to earth arise and proclaim that the eternal years of God are hers." We long to see the time.

## Gillsburg.

This is a small town, 12 miles west of Oskyka, in Amite county, established by W. A. Gill, from which it took its name.

In 1882 Gillsburg Collegiate Institute was chartered, and Miss Ella A. Gill was its first principal. She afterwards became the wife of Logan Phillips, of this city, but died June the 29th, 1891, and a beautiful marble statue marks the resting place of her remains on the College campus. The main College building is called "Ella Gill Hall," and a beautiful portrait of her hangs over the stage. Her memory lives with this College.

We attended the ORATORICAL CONTEST last Saturday night and was asked to act as one of the judges. Eight young gentlemen and so many young ladies occupied the rostrum and declaimed to us for two and a half hours without a break. Sixteen speeches at one heat is pretty good for a village college. There were three prizes, one was taken by a young man and two by young ladies. The declamations were all creditable. Some of the most graceful young ladies did not win the prize.

Pastor E. W. Spencer has resigned the care of the Brooksville church. So two more pastores, Brooksville and Hattiesburg, are vacant, and two strong pastors unemployed, who might be induced to take work at once. All these factors for good ought to be employed.

## THE COMMENCEMENT

Sermon was preached by the edi-

tor of THE BAPTIST; Text, I Tim. 4, 7, "Exercise thyself rather unto Godliness, for bodily exercise profiteth little, but Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The audience was large and the attention good. We regret that we were unable to stay for the remaining portion of the commencement exercises. The session has been a very successful one, two young men and one young lady graduated. The commencement address was by Judge Longino.

## THE CHURCH

at Gillsburg was constituted in 1883 with 26 members. They have a good building and a strong membership. Rev. T. C. Schilling has been their pastor 16 years. It may be said that Prof. Charles Hooper, president of the college, and Bro. Schilling, as pastor, have made Gillsburg what it is. There are two good stores, however, one by Bro. Powell and the other by Bro. Richmond. We also met Drs. Naul, Brumfield and Tolian all good brethren.

Bro. Schilling has resigned the church however, as he feels the time has come for him to occupy another field. He is a strong preacher and a good man.

## Macon, Miss., June 6, '99.

Dear Bro. Searcy:

It gives me much pleasure to inform you that we have now as our "under shepherd"! Brother W. L. Grace, late of Sweetwater, Tennessee. He and his dear wife came in last week and are now at home with us, ready for every "good word and work."

On last Sunday morning and evening Brother Grace preached us two excellent sermons, which were much enjoyed by his congregations.

He has made quite a favorable impression on all who have come in contact with him. His manner bespeaks the cultivated, Christian gentleman, and we trust that we may so conduct ourselves as to encourage him in the work that he has undertaken here for the Master. Come and see us.

Fraternally yours,  
T. W. BEANE.

Pastor E. W. Spencer has resigned the care of the Brooksville church. So two more pastores, Brooksville and Hattiesburg, are vacant, and two strong pastors unemployed, who might be induced to take work at once. All these factors for good ought to be employed.

## NEWS AND NOTES.

and if they do not desist from such practice should be excluded.

Bethel Church, in Kentucky, to which Jefferson Davis' father belonged and to which he belonged in early life has a marble slab with this inscription, says the Western Recorder:

"Jefferson Davis, of Mississippi, was born June 3, 1808, On the site of this church. He made a gift of this lot March 10, 1886, To Bethel Baptist church As a thankoffering to God."

Dr. W. H. Whitsitt is to supply the 1st church, Richmond, Va., during the month of August.

Southern Baptists show an actual gain during the past year of 17,803. Does this mean a gain in strength? Who can tell?

Dr. J. B. Thomas thinks that Baptist history has not yet been written. That there is a world of material not yet explained.

Dr. W. H. P. Faunce of New York, has been chosen President of Brown University to succeed Dr. Andrews. He is said to be a man of great power.

Dr. Loriner has been pastor at Tremont Temple, Boston, eight years. In that time his people have contributed \$300,000 and received 1,500 members into their fellowship.

It is stated upon the authority of Bishop Granberry, that there has been "an actual diminution in ministers and members of over 12,000" in the Southern Methodist Church the past year.

I am a little boy six years old. I have a little sister three years old and a baby brother one year old. I am going with my grandma to visit her folks in Louisville, Kentucky next month.

I send \$1.00 for Cuban Missions. Hoping to see my name in your paper.

The Home Mission Board has re-elected Dr. I. T. Tichenor as Home Mission Secretary with Dr. F. C. McConnell as assistant, on a salary of \$2,000 each. We are not advised as to whether Dr. McConnell will accept or not.

Rev. T. J. Miley says "I am sure no one loves THE BAPTIST more than I do. I think it worthy of a place in every home in the State." We are thankful for words of approval. We are trying to make the paper a necessity to our people.

Rev. A. L. O'Briant is at Clarkdale, and he and his noble wife are encouraged in that growing field. The good ladies there have paid for their lot and are striving to raise money with which to build. We wish them great success.

Dear Sir:

Please find two dollars for Cuban Missions.

C. H. WIGGINS.

Arch, Miss., May 29, '99.  
Dear Dr. Searcy:  
I send five cents for Cuban Missions.

Dr. Eaton has a very strong article in reply to the Courier Journal on "Shall Distillers be allowed to go to heaven?" He makes the point that Christ is the Savior and not the church, but that whiskey making, whisky dealing, and whiskey drinking men are "disorderly."

like to read the little folks' letters. I am a little boy thirteen years of age.

I will close.

FRANK ALLBRITTON.

Dear Dr. Searcy:

I see so many little girl's names in your paper that write letters to you, I thought I would try and write one.

I am a little girl nine years old. I have three sisters and five brothers. I have one brother younger than myself.

My papa takes your paper. We all like it so much. I enjoy reading the little folks' letters.

I go to Sunday-School very often. We have a good Sunday-School. My teacher is Mrs. Mary Burris. I like her so well. She is a good teacher. Mr. A. S. Turner is our Superintendent. Rev. J. B. Lawrence is our pastor.

This is my first letter.

I will send five cents for Cuban Missions. Your little friend,

DAISY PARSON.

Smithdale, Miss.

Camden, Miss., June 9, '99.  
Dear Editor:

I am a little boy six years old. I have a little sister three years old and a baby brother one year old. I am going with my grandma to visit her folks in Louisville, Kentucky next month.

Brother Price, of Winona, was with us, and did some of his best preaching. The Spirit was manifestly with him, and we feel that much good was done. It is delightful to see our young men developing in able and useful ministers of the Gospel.

M. V. N.

Diplomatic Relations With Spain Resumed.

Do you know about all the sins of earth grow out of selfishness; murder, theft, drunkenness, gambling, adultery, are traceable to it. But the mystery to me is that so much of selfishness is found in the Christian (?) heart. It destroys all happiness.

The spirit of Christ and selfishness antagonize one another. Where one is the other can't be.

Selfishness prevents Christian usefulness. You can't pray, sing, or preach, unless self is out of the way.

If you want to be happy spend your life trying to make others happy. Forget self. Lose sight of self.

Go to the sick room for Christ's sake. Oh, Christian, look, look, look! Right at your own door is the claims of its own citizens, there will be extensive correspondence touching these, and affairs in the Philippines are likely to call for attention or information from Spanish authorities.

## Temperance.

### Prayer For The Drunkard's Mother.

BY STELAINE LAWRENCE.  
See that tender mother sleeping,  
Bitter tears unbidden fall;  
Hear her groans, awake & sleeping,  
Strick her heart's sad overflow,  
O God of pity, pity!

Her prayers lift up in tears pleading,  
Sobbing waves upon life's sea,  
Mournful more than billows speeding,  
Mid the rocks of Gallilee,  
O God of comfort, comfort her!

Loving mother, broken hearted,  
O'er her boy that's gone astray,  
Ah, the road on which he started,  
Leads to curse and curse away,  
O God of succor, succor her!

He was once her precious treasure,  
Highest joy, her pride and care,  
Drink has blighted every pleasure,  
Robbed her home, beat and repair,  
O God of power, strengthen her!

Blue Mountain, Miss.

### What It Puts.

An alcohol trust controls 80,000,000 of the 220,000 litres produced in Germany. The government approves of it in the hope that it will lead to a state monopoly, and the Socialists do it in the beginning of the nationalization of the various industries, and are glad.

From a bushel of corn a distiller gets four gallons of whiskey, which retails at \$16; the government gets \$4.40, the farmer who raised the corn gets 40 cents, the railroad gets \$1, the manufacturer gets \$3.60, the retailer gets \$1.

### Standing or Running.

It is sometimes cowardice to run in the face of danger, it is often more cowardly to stand, if by standing one may become a participant in wrong.

A young politician was with a company of friends as they turned into a bar-room; it was an unusual place for him; he was opposed to the whole business of the bar-room; but he went in with them, and "only took a cigar" while the rest took a drink. He was a greater coward going than if he had gone away, turned from the company, endured their sneer, and possibly suffered some political loss.

It is sometimes a difficult question to decide, in the complex life called "society." And in greater or less degree, all men and women are in society. It is said that social wine-drinking seems to be on the increase. It would be wise for every young Christian

to decide upon his conduct in the presence of such evil in social circles. Plainly, he should not stand by and give it the strength of his presence, even though he abstains. To remain, is to condone; to go, is roundly to condemn. Joseph, in the severest temptation of his life, even ran; running was his only safety. Never hesitate to condemn wrong by fleeing from it; it is more manly to run than to stand.—Ex.

### Editor Baptist:

In your issue of May 25th, Dr. Sample has an article on State Prohibition in which he strikes the key note.

Now is the time to agitate the matter. The Legislature and Governor are to be elected. Elect a Governor that recommends in his message to the Legislature that they pass statutory prohibition for the entire State, and submit a constitutional amendment to be voted on at the next Presidential election something like the following:

The manufacture, sale, and keeping for sale, of all intoxicating liquors, drinks, mixtures, and preparations, except as hereafter provided, are forever prohibited within this State; and the Legislature shall, without delay, provide by appropriate legislation for the strict enforcement of this provision.

If the "dear people" will vote for no man that is openly an immoral man, if he favors the liquor traffic, or if he is not in favor of the suppression of the traffic as a beverage, we can secure such a law.

Speak out brethren.

W. H. PATTON.  
Shubuta, Miss., May 30, '99.

### Summer Excursion Rates.

SOUTHERN STUDENTS' CONFERENCE AND YOUNG WOMEN'S CHRISTIAN ASSOCIATION CONVENTION.

Ashville, N. C., June 16, to 27, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad, will sell tickets to

Ashville, North Carolina, and return at rate of one first-class limited fare for the round trip; tickets to be sold June 18th, 19th, 20th and 21st, limited for return passage to July 3d, 1899.

ANNUAL MEETING AMERICAN INSTITUTE OF HOMEOPATHY

Atlantic City, N. J., June 19 to 24.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to

Atlantic City, New Jersey, and return, at rate of one and one third fare on the certificate plan.

ANNUAL REUNION GRAND LODGE REVEREVOLENT AND PROTECTIVE ORDER OF ELKS.

St. Louis, Mo., June 20, to 23, '99.

For the above occasion all ticket agents of the Mobile & Ohio Railroad, Mobile to Red Bud, inclusive,

will sell tickets to St. Louis and return at rate of one first-class limited fare for the round trip, tickets to be sold June 18th, 19th and 20th, limited for return passage to June 26th, 1899.

### Resolutions of Respect.

Whereas, Sister Isabella Powers has been removed from our midst by death and whereas, all things are in the hands of our Heavenly Father, and the life of every Christian, and the end thereof, belong to Him, therefore, be it,

Resolved 1st, That we bow submissively to His will in the death of our beloved Sister, recognizing his supreme right to take unto Himself His own.

2nd, That this community has lost one of its most lovable Christians, this world one of its purest, noblest, women.

3rd, That while we, The Chapel Hill Baptist Church, feel keenly the loss we have sustained, we realize that our loss is her eternal gain.

ANNUAL SESSION BIBLICAL ASSEMBLY.

Charlotte, N. C., June 20 to 29, '99.

For the above occasion all coupon ticket agents of the Mobile & Ohio Railroad will sell tickets to Charlotte, North Carolina, and return at rate of one first-class limited fare for the round trip, tickets to be sold June 18th, 19th, 20th and 21st, limited for return passage to July 3d, 1899.

STATE CONFERENCE, MISSISSIPPI EPWORTH LEAGUE.

West Point, Miss., June 22, to 25.

For the above occasion the Mobile & Ohio Railroad will make rates of one and one-third fare on the certificate plan, from all ticket stations in the State of Mississippi.

We will pay a salary of \$15 per week and expenses for a man with right to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

Pimples, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

## Obituaries.

### Little Willie Persons.

Infant son of Mr. and Mrs. W. P. Wildberger, on the morning of May 30th, 1899, was taken from this world to one far better. For nine months and twelve days he brought nothing but sunshine and gladness into the hearts of all who knew him. Truly can it be said of this child that to know him was to love him.

"The Dear Savior found him,  
Laid him upon his breast  
Folded his arms around him,  
Hushed him to endless rest."

Beyond those chilling and gloomy skies,

Beyond death's gloomy portal,  
There is a land where beauty never dies,

And love becomes immortal.  
May God sustain the broken hearted family.

A. L. O'BRIANT.  
Clarksdale, Miss., May 30th, 1899.

### Resolutions of Respect.

Whereas, Sister Isabella Powers has been removed from our midst by death and whereas, all things are in the hands of our Heavenly Father, and the life of every Christian, and the end thereof, belong to Him, therefore, be it,

Resolved 1st, That we bow submissively to His will in the death of our beloved Sister, recognizing his supreme right to take unto Himself His own.

2nd, That this community has lost one of its most lovable Christians, this world one of its purest, noblest, women.

3rd, That while we, The Chapel Hill Baptist Church, feel keenly the loss we have sustained, we realize that our loss is her eternal gain.

4th, That a copy of these resolutions be spread on the minutes of our church, that one be handed to her bereaved mother as a token of our sympathy, and one sent to THE BAPTIST for publication.

Respectfully submitted,  
P. H. BROADWATER,  
L. J. RATHER,  
MRS. BESSIE RATHER,  
MISS CORA BROADWATER.

### A Bright Life.

Yes, indeed, it was a bright life, and that is the reason its absence causes so much darkness and gloom for those who are left on earth to mourn the departed loved one. Yet oftentimes, it seems to us, when God glances over his earthly garden to select one from the throng, it pleases him to pluck one of his fairest flowers. Just as if some morning we should walk in our flower garden and behold a beautiful, well developed, well rounded bud, just ready to flower into fragrant beauty, we fair would take it from its place tenderly, and carry it to our own cozy room to blossom there, for shal we not be ready again.

"Blessed are the dead who die in Christ." So weep not dear mother, father, brother, sisters and friends, for Charlie is better off than we, he is now beyond all earthly toils, trials, troubles, temptations and cares. And to use his own oft-repeated expression, "There'll come a time some day," when we shall meet again.

"We'll never say good-by in heaven,"

and "We shall know each other there."

"There'll be no sorrow there."

A FRIEND.

### Why Is It?

"Oh, can you answer, stranger,  
And tell the reason why,  
The worthless pass through danger,  
When the useful often die?

Why yonder drunkard reeling  
Along the crowded street,  
Devoid of hope or feeling,  
Death's reaper cannot meet?

"Why is it, stranger, tell me,  
Death loves a shining mark,  
When he could just as well be  
Extinguishing the spark?

That burns within some creatures  
That lives with evil twin,  
Engraved upon whose features  
The brand of Cain is seen?

"Why does death seek the bowers  
Where choicest blossoms grow,  
And pluck from thence the flowers  
That do most beauty show?

Is it that his dread portals  
More cheerful may appear?

That we poor, trembling mortals  
In passing may not fear?

"Why are young men taken,  
The aged left behind?

Some weary and forsaken,  
Some wretched, halt, and blind?

Why should our young men perish  
Ere they have reached their prime?

Why those whom most we cherish,  
To whom we most incline?

"Our hearts are filled with sorrow.

Our eyes overflow with tears,

As we think that each tomorrow

Will blend into the years,

And yet the well-loved faces,

That did our presence cheer,

Within their wonted places

Will never reappear!

"Ah! often have I pondered,

And asked the question o'er,

Until in thought I've wandered

To the Galilean shore.

And then the lesson taught us,

'Submission to God's will.'

Comes wafted 'er the waters,

And I listen, and am still.

W. H. MCWHAN.

In Farm and Fireside.

New Orleans is pushing the matter of sanitation. It is common with the other great cities is pushing its pavements. In the three years ending December 31st, 1898, 1,639,486 square yards were put down, at a cost of \$5,500,000.

So young Christian take heed, do not sit down with a sad face to await the coming of some great opportunity to show forth your love for Christ—it may never come.

CH3OH = Methyl Alcohol.  
CH3OH-O-H2O-CH3 = Water, and  
CH2O = Formaldehyde gas—Formaline—which forms the basis of

### CATAR-RIMA

the most perfect and powerful ANTI-SEPTIC GERMICIDE and BACTERICIDE known to the most advanced chemists and medical profession. It is the ideal treatment and care for

Catarrh of the Head,  
Catarrh of the Throat,  
Catarrh of the Lungs,  
Catarrh of the Stomach,  
Catarrh of the Kidneys,  
Catarrh of the Bladder,  
Catarrh of the Bowels.

Cures the worst cases of ASTHMA, BRONCHITIS, TUBERCULOSIS, HAY FEVER, DIPHTHERIA, DYSPERASIA and CANCER. Prevents TYPHOID and other Dangerous Fevers.

Write for full particulars and information about this latest and most wonderful discovery. It may be the means of saving your health and life.

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Or in fact anything usually kept in a FIRST-CLASS MUSIC HOUSE. They are the

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When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

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ST. LOUIS, CHICAGO, ST. PAUL,  
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Printed Mission Envelopes, (per 1000)

postpaid..... 1 00

Printed Church Collection Envelopes, (per 1,000) postpaid..... 1 00

Warder's Mission treasury Book..... 25

Money barrels for collections, (per 100)..... 2 50

**WOMAN'S WORK.**  
CONDUCTED BY MRS. M. F. REED,  
JACKSON, MISS.

## Italy.

"Few are they who by faith touch Christ; multitudes are they who think about Him."

1. Item.—Italy once had propagation, for Paul preached there; but tradition has been placed above God's Word. Errors have crept in, and the Bible put out except.

2. Hymn.—"Glad tidings, glad tidings."

3. Sentence prayer lifting the country up before God, in its need of saving Truth.

4. Scriptures.—"The truth shall make you free."

Bondage.—John 3:14; 2 Peter 2:19; Rom 6:16. It wages.—Rom. 6:23; James 1:15; Deliverance.—Rom. 7:24-25; 8:1; Matt. 1:28-30. Subsequent service.—Col. 3:17-23; Eph. 6:5-7.

5. A paper—Difficulties Mission

work in Italy.

6. Is the Pope a prisoner in the Vati-

can? Free discussion.

7. Music arranged by Comme-

8. Business—Reports from Secrétaries

and Committees on absentees.

9. Leaflet.—"Rome for Christ," by

Mitchell Carroll, Ph. D.

10. Report from the Convention and

Woman's Meeting in Louisville.

11. Urge the observance of Children's Day in the Sunday-Schools during Jan-

uary. Send to S. S. Board, Nashville, for pro-

grams.

12. Closing hymn and pray-

Our State Convention will soon be here, and we hope all our Aid Societies and Sunbeam Bands will report promptly, the former to Mrs. W. R. Woods, Meridian, and the latter to Miss M. M. Lackey, Crystal Springs, Mississippi, so that full reports can be made out for the meeting at Aberdeen.

Recommendations of Home Board.

AND EXECUTIVE COMMITTEE, W. M. U.,

ADOPTED BY WOMAN'S MISSIONA-

RY UNION AT ANNUAL MEET-

ING IN LOUISVILLE,

MAY 13, 1899.

HOME BOARD.

The Home Mission Board is grateful for the interest manifested in its work by the women of our Southern churches as shown by the continued and increasing contributions. The work of the Board is expanding in every direction and the means required to meet the obligations resting upon it are increasing every year.

I. The Board respectfully requests that if it be possible the \$15,000 asked in cash be increased to \$20,000.

2. The growing interest in the Week of Prayer and Self-Denial is very gratifying. We trust our sis-

ters will continue it for years to come.

3. Our foreign population is multiplying, not only in numbers but in the opportunities it affords for missionary work; and to it is now added the inhabitants of Cuba who are so graciously receiving the Gospel.

4. Let not the supplies for our frontier missionaries be forgotten. These generous offerings have accomplished great good in the past and furnish a field where much needed and helpful work can be done.

5. Religious work among our colored people is still required, and will continue to be until all the tribes of Africa shall receive through their influence and ours, the glad tidings of salvation.

6. It is pleasing to know that *Our Home Field* is enlarging its circulation, and is a most efficient agent in our work. We will be greatly gratified if our women's Societies will aid in introducing it into more of our churches.

EXECUTIVE COMMITTEE, W. M. U.

Upon the women of our Southland devolves increased responsibility for aiding the Home Board in countering evil influences and in embracing new opportunities. It is hoped, therefore, that the following recommendations may be found helpful in showing how this may be done.

1. Read and reflect. Thus you will be led to an appreciation of threatened dangers to Christ's cause through the aggressiveness of Mormons, and kept in sympathy with work done through the Home Board, both in our own land and in Cuba. Missionary zeal based on information, should inspire greater liberality and lead to earnest effort by every member, to secure a larger number of givers.

2. Aim to increase observance of the Week of Self-Denial. If the appointed time be not satisfactory, suggest another date. Impress not the thought of fasting but the pleasure of giving a special offering, the result of self-denial or sacrifice practiced in whatever manner each person may determine upon. The Lord direct us and help us to devise wise things.

Mrs. W. R. Woods,  
Sec. Cen. Committee.  
Meridian, Miss.

From Meridian.

Croakers have cried down our city, "from the beginning." First, they said it would never be a town; next, that it would go down, and finally it was already dead. Strange that nobody but themselves ever found it out; for,

also pray for them, persuade them to come to the house of God, or gather together in classes for religious instruction, either during the week or on Sunday. Where there is a number, Industrial schools are recommended.

4. In preparation of boxes, re-

member the missionary is not a mendicant and care should be taken not to wound his feelings. Write to the Central Committee in your State for particulars in regard to a missionary. After receiving letter a good plan is to appoint various committees, each being responsible for supplying the needs of one member of the family.

5. Sanctified, individual, common sense will suggest various ways of helping the colored people. Home Bible classes, Women's Prayer-meetings, Industrial schools and Mothers' meetings have all been blessed by God.

6. The circulation of *Our Home Field* may be largely increased if one lady be appointed from each society to secure subscribers throughout the church. The price ten cents per year separately, or five cents in clubs, is an important consideration.

Ladies' and Sunbeam Societies.

A FINAL WORD.

It is very desirable that the Ladies' Missionary Societies send their reports to the Secretary of the Central Committee by the first of July. These reports must be embodied in the Annual Report of Secretary.

The Sunbeams should report at once to Miss Margueret Lackey, of Crystal Springs.

Please send in these reports promptly. Let the societies and churches see that the delegates to the Woman's meeting be duly accredited, as only delegates duly accredited will be entertained. Let these names be sent in before July 5th. Send names to A. J. Brown, Chairman of Committee, Aberdeen, Mississippi.

Let us have a large delegation and an enthusiastic meeting.

The Lord direct us and help us to devise wise things.

Mrs. W. R. Woods,  
Sec. Cen. Committee.  
Meridian, Miss.

But to resume; we have some items of news.

The remarkable meeting conducted by the pastor in the First church, without outside help, has been reported, and accounts have also been given of Emmanuel and Fifteenth Avenue.

Last Lord's day every Baptist

pulpit in the city was filled, and there were good congregations. The Sunday-schools were well attended, the First having its annual picnic during the previous week. Fifteenth Avenue arranged for this week, and 41st Avenue is preparing for next.

In business matters he was not a success. His own honest, upright, unsuspecting nature made him too credulous, and unfitted him for successful contact with an unscrupulous world.

Pastor McCain of 41st Avenue, misses his appointment next Lord's day, but expects to be "at home" here thereafter. He will preach at the Highlands twice a month, Sunday afternoons.

The writer has accepted an invitation to hold an "Institute" at Wisdom, near the Gulf and Ship Island railroad, the latter part of this month. He hopes to have the help of Rev. A. Gressett and Rev. J. M. Hickman. The field is a grand one.

As a father, he was exceedingly tender. His greatest desire seemed to be to educate his children, and in this he was successful. His oldest son, Professor Will Foster, being known as one of the best teachers in the State. His oldest daughters are successful teachers.

Meridian is going to have a hospital. The capacity of its cotton mill is to be greatly increased. Work is to be resumed at the Kentucky Mills. A new bank building is under contract, and store-houses are being enlarged.

L. A. DUNCAN.  
Meridian, June 8, 1899.

## Obituaries.

Rev. J. C. Foster.

The subject of this brief sketch was born in 1823, and died on the morning of March the 20th, 1899.

There is so much that might be said of this noble man until I scarcely know how to begin an article that must be confined within the limits of a newspaper publication.

Brother Foster was left an orphan in childhood, and was compelled on the very threshold of life to experience the trials and inconveniences of orphanage and poverty.

His unyielding energy and industry made him independent of circumstances, and secured for him in boyhood an honorable living.

At about the age of twenty, he was happily converted, and very soon afterward gave evidence of a call to the ministry. So strongly were his church and association impressed with his sincerity, that they determined to educate him, and sent him to Howard College, Marion, Alabama. He continued here until he graduated, at about the age of 28 or 30.

He settled in Clarke County, of that State, and was actively engaged in the ministry there, (with the exception of one year, during which he served the church at Minden, Louisiana,) until some years after the war, when he came to Mississippi.

He settled first in Meridian, and preached to country churches near there. He afterwards moved to Moscow, in Kemper county, of this State, where he taught school and preached to strong churches in the surrounding country. From here he came back to Meridian, and became pastor of a new organization, known as Calvary Baptist

church. After a few years he moved to Leake county, from there to Harperville, and then to Lawrence, from which place he exchanged the scenes of earth for the joys of our Father's House on high.

As a man, Brother Foster was one of the most energetic I ever knew. Though small and of weak constitution, his capacity for physical endurance was phenomenal.

In business matters he was not a success. His own honest, upright, unsuspecting nature made him too credulous, and unfitted him for successful contact with an unscrupulous world.

As a husband, he was one of the kindest I have ever known. His first wife died when he was in middle life, leaving him several children. These all died young, leaving him no relic of this former marriage.

His second wife was Miss Jessie Trip, of Alabama, a beautiful and well educated young lady. She was much younger than himself, and this fact, together with her superior qualifications of mind and heart, caused him to almost idolize her.

Third, That we will emulate the sterling qualities that went to make of him the successful business man, good husband, father, neighbor, friend and citizen, and endeavor to meet him at "The great white Throne of Peace."

Fourth, That we sincerely sympathize with the bereaved widow and children, and point them to the God who promised to be a husband to the widow and a father to the fatherless, for their loved one is not dead, but sleepeth.

H. C. JACKSON,  
D. H. REED,  
JNO. D. KELLIS

Candice Carter Hemphill.

The noble woman whose name heads this brief sketch, died in the 43rd year of her age, at her home in Hattiesburg, Miss., on Wednesday night of the 31st of May, and was buried on the day following at the family cemetery, some ten miles northwest of this city.

Sister Hemphill was a daughter of the late Judge Daniel M. Carter and Mary R. Carter; was born and reared in Perry county, and has spent her whole life near the homestead of her parents, the home of her childhood.

She remained with her father and mother some time after all the older children had gone to homes of their own and did much to lift from their hearts and shoulders the cares and burdens of age. She was married eleven years ago to Mr. B. C. Hemphill, and since that time had been the faithful, loving wife, as she had been the kind and dutiful daughter before.

Farewell, my brother, with a pang of heart-felt sorrow I place this feeble tribute of loving regard upon your honored, humble grave. We shall meet, bye and bye,

L. E. HALL.

Elisha Edwards.

Whereas, on May 15, 1899, an alarm was again sounded at the "Outer door," and the answer to the summons was the soul of our dearly beloved Brother Elisha Edwards, and,

Whereas, our Brother E. Edwards was born October 2nd, 1826, in Green county, Alabama, moved to Kemper county, in 1849, was initiated into Philadelphia Lodge in, and received into Summerville Lodge number 133 in, and,

Whereas, in the irreparable loss of our dearly beloved brother we have lost one of the landmarks in our Mystic Order, and during which he served the church at Minden, Louisiana,) until some years after the war, when he came to Mississippi.

He settled first in Meridian, and preached to country churches near there. He afterwards moved to Moscow, in Kemper county, of this State, where he taught school and preached to strong churches in the surrounding country. From here he came back to Meridian, and became pastor of a new organization, known as Calvary Baptist

church, of usefulness to her memory. May God comfort the loved ones who mourn their loss and bring them all to his own bright home at last.

The strife is o'er, the battle done,  
The crown of life is won,  
The song of triumph is begun.

L. E. HALL.

Hattiesburg, June 8th, 1899.

George W. Stewart.

The days of watching are over and the anguish of uncertainty is a thing of the past. All that was feared from the beginning has been realized. We have seen our sick friend grow gradually weaker and gradually succumb, more and more to the increasing stupor; seen him yield at last to the disease with which he suffered.

Second, That we understand and appreciate the fact that the loss is our own, and not his. For him "Life's fitful fever is o'er. Henceforth there is laid up for him the crown of righteousness.

Third, That we will emulate the sterling qualities that went to make of him the successful business man, good husband, father, neighbor, friend and citizen, and endeavor to meet him at "The great white Throne of Peace."

Fourth, That we sincerely sympathize with the bereaved widow and children, and point them to the God who promised to be a husband to the widow and a father to the fatherless, for their loved one is not dead, but sleepeth.

H. C. JACKSON,  
D. H. REED,  
JNO. D. KELLIS

Died Tuesday, May 16, 1899, at 12 o'clock, p. m., in the 70th year of his age.

Many friends and acquaintances of the deceased and of his family attended his funeral from the Baptist church at 12 o'clock. Rev. R. H. Purser of Wesson, officiated.

A FRIEND.

L. J. Rhymes.

Died Tuesday, May 16, 1899, at 12 o'clock, p. m., in the 70th year of his age.

Many friends and acquaintances of the deceased and of his family attended his funeral from the Baptist church at 12 o'clock. Rev. R. H. Purser of Wesson, officiated.

Historic Thimbles.

In Mrs. Vanderbilt's collection of thimbles, which is the envy of her friends, there are several that are not only beautiful, but historically valuable as well. Among the latter, and probably most highly valued by their fortunate owner, is one which was originally worn by Queen Elizabeth; another which shows its royal owner knew its use, was the property of Princess Alice; still another dainty conception in gold and enamel, once belonged to the Princess of Wales, while most valued of all

one said to have been used by Queen Victoria when she was a girl.

## HOME READING.

"I Have Jesus."

"Let us go," said I to my guide as we passed from ward to ward of a large hospital. "The sight of so much suffering quite overcomes me."

"Yes, in a moment," was the reassuring answer; "but I want first to show you a beautiful picture in the old lady's ward."

An instant later we found ourselves standing before the cot of an "incurable," who was greeted by my companion as follows:

"You are always smiling and shining, grandma. If there were more like you, this would not be such a dreary place."

"But smiles are all I've got to give," was the weary answer; "and so I give 'em without grudging."

The aged one presented such a striking contrast to the sad-faced women about her that I longed to know the why of it. This desire must, I think, have been written on my face; for, as the nurse who accompanied me turned to listen to the complaints of one lying near, the one who gave smiles ungrudgingly took one of my hands in both of hers, and, in a way I never, never shall forget, said: "I'm all alone in the world, but I'm not forsaken, for I have Jesus!"

I thought I knew, when I entered that room, what it was to have the companionship of my Saviour; I thought I had measured the fulness, the sweetenss, of his name; but never before did I hear such emphasis placed on the word "Jesus," and never before did I come so near grasping the depth of meaning as when I heard it fall from the lips of that helpless, dependent one, whose face was radiant from the indwelling of the Friend who never forsakes us.

I had entered that hospital with the minor chord of my heart making itself heard, because trials common to all had fallen to my lot; but as I recrossed its threshold I felt like a new creature.

True, conditions were unchanged. There was the same cause for sadness; but, in spite of this, the minor chord had a newer place to one of triumphant joy, as it echoed the words uttered with such inimitable earnestness and sweetness: "I'm not forsaken, for I have Jesus!"

Helen H. Thomas, Advocate.

**Incident in a Brooklyn Bridge Car.**

The stout man had jostled and fought his way through the crowd at the entrance to the Brooklyn bridge, and was scowling fiercely as he pushed out a big dent in his hat.

Seated next to him in the bridge car was a man who had an office in the same building.

The stout man pointed to the battered hat and said: "I believe men—and women, too, for that matter—are no better than savages. It's every one for himself. There isn't a day passes but that I see something which convinces me civilization is only skin-deep."

"I'm afraid you see only one side of it," replied his neighbor. "There are lots of good things to be seen every day, too. Now, here is something that gives me a

child I saw today," asked Papa, taking his own two little boys on his knees.

"Oh, who, papa?"  
"But you must guess."

"Well," said Jim slowly, "I guess it was a very nice little boy, with lots and lots of tandy and takes."

"No," said Papa. "He wasn't rich; he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, "who wasn't always wishing he was not such a little boy; and I guess he was riding a big, high bicycle."

"No," said Papa. "He wasn't big, and, of course, he wasn't riding a bicycle. You have lost your guesses; so I'll have to tell you. There was a flock of sheep crossing the city today, and they must have come a long way so dusty and tired and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton Court, to water them. But one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones. Then I saw my little man, ragged and dirty and tousled, spring out from the crowd of urchins who were watching the drove, fill his old leaky hat, which must have belonged to his grandfather, and carry it one two, three—oh, as many as six times!—to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say, 'Tant you'?" asked Jim, gravely.

"I didn't hear it," answered Papa.

"But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."

Christian Observer.

great deal of happiness during the year." He pulled a small notebook from an inside pocket. Then he went on: "I used to feel as you do—that people are very selfish; but when I began to study them more closely I saw so many pleasant things that I got in the habit of making notes of them, and so I carry this little book. Here's what I've jotted down today, for instance:

"On my way to the bridge this morning my hat blew off. I chased it, but before I reached it three other men were after it, and one of them caught it for me. Now there was an entirely unselfish act on the part of men who were strangers to me; and you may see the same thing any windy day.

"As I was crossing City Hall Park a woman in front of me dropped a glove without knowing it. Two boys made a dive for it and shouted, 'Lady, lady, you've dropped your glove!' Another act of kindness.

Just as I reached Broadway a truckman's horse fell. The driver had hardly left his seat before the drivers of the three other trucks stopped, got down and tried to raise the horse. They did it because they saw a fellow-workman in trouble, and knew that they might need the same help at any time.

"When I went out to luncheon I left my umbrella in the restaurant. Before I reached the door a stranger who had been sitting at the same table tapped me on the shoulder and handed me the umbrella.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

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"I'm afraid you see only one side of it," replied his neighbor. "There are lots of good things to be seen every day, too. Now, here is something that gives me a

And the stout man himself, when

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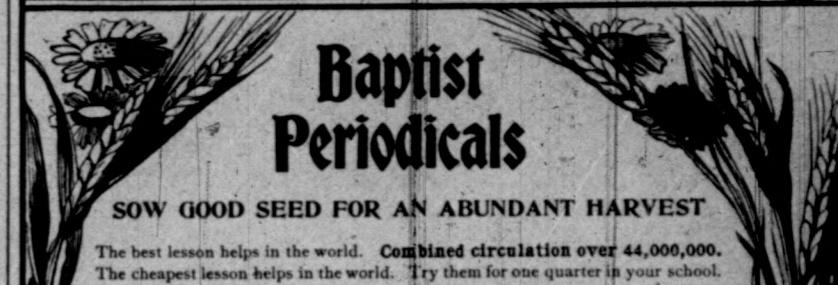
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Blessed are the Poor in Spirit.  
A SHORT SERMON TO YOUNG PEOPLE.

BY ERNEST D. BURTON.

Poverty is not attractive to any of us, least of all perhaps, to those of us who are young. In later life we school ourselves to do without things, and even find a certain satisfaction in doing so. But in youth we want things, and want them very much.

But the bitterest part of poverty is not in the fact that we are poor, but in knowing it. The girl who has all that anybody else around her has, though it be very little, is not half so unhappy over her poverty as the child who, having ten times as much, sees some one else have a little more. Many a workman today feels himself very poor, though he has better food, a better bed, and in many directions more luxuries than king of a hundred or two years ago had. It is feeling poor that hurts. It is knowing that we are poor that cuts deepest.

And yet Jesus in this verse pronounces a blessing on the man that knows that he is poor, that feels poor. "Blessed are the poor in spirit," says, "Blessed are the conscious poor."

Why does Jesus pronounce a blessing on the man that is poor and knows it? Not because being poor is in itself a blessing. To be poor is to lack something good. To lack something bad is not poverty. Luke 12:15 be sure reports Jesus as saying, "Blessed are ye poor." But that is not equivalent to saying that all the poor are blessed, and this is very far from saying that the poor are blessed just because they are poor. The men to whom Jesus said, "Blessed are ye poor," were men who knew their poverty and knowing it had got a blessing out of that knowledge. But herein, then, is the blessing of knowing that we are poor? It is in the fact that the sense of being poor teaches us, or may teach us, we will learn it, to depend on God. The great danger of riches is that those who have them can procure so many things with them that they come to feel that they can get everything, that they do not need God or man, that they are quite independent, and so they leave God out of their lives altogether. The great blessing of conscious poverty—poverty that cuts so deep that we feel it—is that we learn by it that we are not self-supporting, self-dependent beings, but need God.

Now all this applies especially in the spiritual life. There is no blessing in itself in being poor spiritually, in being

poor in virtue and rich only in faults. But there is great advantage in knowing that we are poor. It is even better that one's faults should be of that outspoken, manifest kind which we cannot help recognizing, than to have just virtue enough so that we feel that we do not need any more. The Pharisee in the temple was not a man devoid of all virtue. His trouble was that he did not know how poor he was.

Blessed then is the man, blessed is the boy that knows that he is poor; knows that he is short of virtues, rich in faults, strong in tendencies to evil, weak in strength to overcome them, and so has learned that he needs divine help.

Are we poor in spirit, conscious of need, aware that we need divine help? We are poor, all of us. There is no virtue or advantage in that. But do we know it? Are we looking to God constantly for help? Have we committed ourselves in trust to Jesus Christ? If so, blessed are we, for to those who know their need of help and look to God for it, God gives help. Theirs is the kingdom of God.

#### "A Light Unto My Path."

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper takes the place of the Bible on the table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright and unsullied by use, undefiled by contact with daily life, his soul is not.

There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection toward its author and dislike of his rebukes.

Whoever wants to grow in grace simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—*Christian Standard.*

The Hillman College had a fine closing, graduating nine young ladies. Also Mississippi College sends out from her halls fourteen young men. It appears that fine work has been done in both these institutions.

We understand that Dr. R. A. Venable of Meridian delivered a fine address at the closing exercises of Belhaven College of this city.

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